THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city. the watchman waketh but in vain" (PSALM 127: 1).

No. 40, Vol. LXXX. Thursday, October 3, 1918. Price One Penny.

CAUSE OF THE GREAT WAR.

BY HON. W. G. M. THOMAS, OF TENNESSEE.

(*Concluded from page 615*).

GERMAN DIPLOMACY.

THE use of the term, "a scrap of paper," and the German estimate of the virtue and integrity of a treaty did not originate with the chancellor. "Do not be ashamed," said Frederick II., "of making interested alliances from which you yourself can derive the whole advantage. Do not make the foolish mistake of not breaking them when you believe your interests require it. Above all, uphold the following maxim: 'To despoil your neighbors is to deprive them of the means of injuring you.' When he is about to conclude a treaty with some foreign power, if a sovereign remembers he is a Christian, he is lost." Later, on April 11, 1847, in a speech from the throne, King Frederick William IV. asserted that "All written constitutions are only scraps of paper," and, again, in 1862, when, in a quarrel between Emperor William and the Prussian diet, he was reproached with his defiance of the law, he replied that he would do his duty as he saw it, without regard to "scraps of paper called constitutions."

It is quite impossible to assume that the Kaiser may have been ignorant of the use of these terms by former emperors, in 1847 and 1862, or of the Hohenzollern creed as stated by Frederick II.; and all fair men must admit that on August 10, 1914, he did know that his chancellor had stated in the diet on the preceding August 4 that in the face of menace neither national obligation nor the dictates of justice need be given consideration; that imperial Germany "can only consider the one and best way to strike." The Kaiser knew that his war lords had marked Belgium as the one and the

best way across which to strike France; he knew, and his war lords knew, that to move troops or munitions of war over the borders and into Belgium would be a breach of the Belgian treaty and a violation of Belgian territory, and that it would be an act of the most glaring injustice to that country and people. With all these facts before his eyes, he penned with his own hand a telegram on August 10 to President Wilson, and he handed it to the American embassador for transmission to Washington. In that message he restates, in substance, his telegram of July 29 to the Czar of Russia, that "the Serbian promises on paper should be fulfilled in reality," and he asserts in so many words that Germany's neutrality contract with Belgium "had to be violated on strategical grounds." In other words, the Kaiser telegraphed President Wilson on August 10 that no signed promise or covenant of the German Empire would be allowed to stand across the path of the science of projecting and directing Germany's military movements.

Unfortunately, the Kaiser set up one standard for Serbia and quite another for Germany. In his telegram to the Czar he complains "that Serbia's promises, when they are merely on paper, are quite unreliable," and that Austria-Hungary had the right "to secure full guaranties that Serbia's promises shall also be turned into deeds;" and he states as much in his wire to President Wilson, but he lowers that standard—in fact he strikes it to the ground—when he declares that "on strategical grounds" Germany had to march into Belgium, notwithstanding the injustice committed by the act.

Viewing these facts, drawn altogether from official pronouncements of four German rulers and a German chancellor, the level of German ethics is seen to be that her promises, even when on paper, are both quite unreliable and subject to be broken at will; and, indeed, are not to be fulfilled if performance might prevent or hinder German military advantage; that Germany's contracts may be disregarded as "scraps of paper" if they be found to stand opposed to military aims; that in Germany "might makes right," and "necessity knows no law;" and that in Germany it is a maxim in morals that he who is menaced can only consider the one and the best way to strike; and this without regard to his own obligation or honor, or to the legal or moral right of the one against whom the stroke is directed.

The World and German Doctrine.

The world will never bow down before or accept any such doctrine; it must be wholly repudiated and reversed; and the world-war is being waged to reverse it. The war is much more than centralized power against representative government, much more than autocracy against the people; it is tyranny against freedom; it is brutal might against human liberty; it is wanton destruction against conservation; it is barbarism against civilization; it is

savagery against humanity; it is unrighteousness against righteousness; it is the Iron Cross against the Red Cross; it is the spirit of Satan against God.

So long as Germany shall think it not "by any means desirable that the kingdom of righteousness and peace should be established on the earth," she will find the world against her. So long as she will teach that "only over the black gate of the cemetery can we read the words 'eternal peace for all people.'" she will be the world's enemy. So long as she shall continue in her expressed faith that "war is the mother of all good things," and that "might is the supremacy of right," she must find herself alone upon the earth. So long as it is the purpose of the Teutonic race "to circle the earth with its rule," just so long Germany will find no friend beyond her own borders. The Kaiser must lose his crown, or else he must repudiate the Hohenzollern creed that national covenants are "scraps of paper;" that "to despoil your neighbors is to deprive them of the means of injuring you" and that "when he is about to conclude a treaty with some foreign power, if a sovereign remembers that he is a Christian, he is lost."

The purpose of Germany "to circle the earth with its rule," and her deeds of lawlessness and savagery are now known world-wide. The black record is now open to all men. With unexampled patience and forbearance, the United States and her people bore much and suffered much; but longer patience became impossible when Germany made war upon our country and upon the freedom, liberty, and independence which Americans had gained for themselves, and under which they propose to live their own lives and to pass on to their children. America is defending her good heritage. America is defending more than this. "The object of this war," as President Wilson has stated it to all the world, "is to deliver the free people of the world from the menace and the actual power of a vast military establishment, controlled by an irresponsible Government, which, having secretly planned to dominate the world, proceeded to carry the plan out without regard either to the sacred obligations of treaty or the long-established practices and long-cherished principles of international action and honor, which chose its blow fiercely and suddenly, stopped at no barrier either of law or of mercy, swept a whole continent within the tide of blood—not the blood of soldiers only, but the blood of innocent women and children also, and of the helpless poor—and now stands balked but not defeated, the enemy of four-fifths of the world."

Innocent and defenseless women and children have the right to security in the home, and an airplane that wantonly would wreck a home and destroy life is an assassin. Upon the high seas, ruthlessly and without warning, to sink a passenger ship and her human freight is deliberate murder. To drop from the air a bomb upon offenseless children in a schoolhouse is savagery. To mock

all laws of war and humanity is superlative barbarity. To fire upon the Red Cross is satanic.

Shall Never Rule.

German "kultur" shall never rule over our land, and it must be assured that it shall not rule over any other land. It is a base falsehood that "might is right." A nation's word is not a "scrap of paper."

Over against the German code that "it is foolish to talk of the rights of others" America sets up the Golden Rule—"Do unto others as you would have others do unto you."

A nation whose treaty agreement is not as binding as its bond, is not a nation with which honorable peoples care to deal. A nation whose accredited ambassador would set a network of intrigue among the people to whom he is accredited, and whose country would promote and decorate him in reward for his base service is a nation whose ways must be mended if it shall expect relations with respectable folks. A nation that would purposely, by shell or torpedo and without notice or warning, sink a merchant ship plying the high seas and leave the crew to their fate in the waves is an outlaw nation. A nation that would organize incendiarism and dispatch its paid agents to blow up industries, ought to be put out of business. A nation that wills the oppression of Europe and that plots and schemes to extend its brutal might across the sea and over free America, is a nation whose fiendish lordship must and shall be met and stopped before it shall ever touch these shores.

A prince, whatever be his name or title, who would set in motion any such horrors, is unfit to be the ruler of a free people; and a people who support such a prince are not free. A nation that would will injustice and harm to other nations is entitled to no place in the councils of men. Such a nation is a world menace, and any such a nation must be rendered powerless to exercise such a will, or else its people must be made to establish for themselves a very different form of government.

It is to defend our own people and country, and all people, against this German menace and to assure all the world that the horrors of the last three and a half years never shall happen again, that the United States and her fifteen allies are standing against Germany. The whole history of America shows that our people never could be moved to take any other stand.

America's Record.

In his farewell address, Washington expressed the hope that "the happiness of the people of these States under the auspices of liberty, may be made complete by so careful a preservation and so prudent a use of this blessing as will acquire to them the glory of

recommending it to the applanse. the affection, and adoption of every nation which is yet a stranger to it."

Here is almost the prediction by America's first president that the people's happiness, under the authority and guidance of liberty, would some day become so complete that to America would be accorded the glory of recommending like liberty to the applanse, affection, and adoption of every nation still a stranger to it.

Washington stated this in 1796, and it is more than a significant fact that in 1917—a century and a quarter later—America not only made such a recommendation world-wide, but, through President Wilson, the Nation declared that "the world must be made safe for democracy."

Twenty years antedating this utterance of Washington. the Declaration of Independence declared that all people possessed the free and independent right "to assume among the powers of the earth the separate and equal station to which the laws of nature and of nature's God entitle them;" and that the people of America hold certain truths to be self-evident; "that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secnre these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

Here it is claimed, as an endowment of the Creator, that a people have the untransferable right of self-government—"the government," as President Lincoln expressed it, "of the people, by the people, for the people." Such form of government is the right of independence and liberty; indeed, it is independence and liberty; and America possessess each of the two becanse both, as Washington states it, "are the work of joint councils and joint efforts, of common dangers, sufferings, and successes."

From the utterances and action of the German Government, and German Emperors and people, we have had to stoop low in order to see the level of their standard of conduct among themselves, and toward other nations and people; and now that America has recommended her own freedom and liberty to all the world, and, along with this recommendation, and to the exalted end that government of, by, and for the people may be made safe throughont the earth, has pledged the lives and the fortnnes of her people, and her own sacred honor, it is with jnst pride that Americans may place their country's record alongside the record of the Nation's enemies. Indeed, the heart of every American, native or foreign-born, should rise in gratitude and praise to Almighty God for His leadership and guidance, from Washington to Wilson, and for His blessings upon us as a Nation and people. To-day in this world holocanst, nine-tenths of the earth's area and inhabitants are standing with and on the side of the United States, battling for all these exalted, just, and righteous principles

for which Americans have always stood, and for which, if need be, they have ever been ready to offer their lives.

Words of America's Presidents.

Washington wrote a page of the record in his farewell message to his countrymen: "Observe good faith and justice toward all nations. Cultivate peace and harmony with all. Religion and morality enjoin this conduct. And can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and, at no distant period, a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence. Who can doubt that in the course of time and things the fruit of such a plan would richly repay any temporary advantages which might be lost by a steady adherence to it? Can it be that Providence has not connected the permanent felicity of a nation with its virtue? The experiment at least, is recommended by every sentiment which ennobles human nature."

Here are noble words and, indeed, the prophecy of Washington that, at no distant day, the United States would be a great Nation, and would give to the world an example of a people "always guided by an exalted justice and benevolence."

Can any sincere man, casting his eyes along the past years, and looking about him in these tremendous times, doubt the fulfilment of this prophecy?

President Jefferson adds this further word to the record: "We are firmly convinced, and we act on that conviction, that with all nations, as with individuals, our interests, soundly calculated, will ever be found inseparable from our moral duties; and history bears witness to the fact that a just nation is trusted on its word, when recourse is had to armaments and wars to bridle others."

President Madison says that it is a duty and privilege of Americans "to foster a spirit of independence too just to invade the rights of others, too proud to surrender our own, too liberal to indulge unworthy prejudices ourselves, and too elevated not to look down upon them in others."

President Monroe: "National honor is national property of the highest value."

President J. Q. Adams: "Union, justice, tranquillity, the common defense, the general welfare, and the blessings of liberty—all have been promoted by the Government under which we have lived."

President Jackson: "Turning our eyes to the other nations, our great desire is to see our brethren of the human race secured in the blessings enjoyed by ourselves, and advancing in knowledge, in freedom, and in social happiness."

President Lincoln: "This country, with its institutions, belongs to the people who inhabit it. * * * Why should there not be

a patient confidence in the ultimate justice of the people? Is there any better or equal hope in the world?"

President Grant: "In regard to foreign policy, I would deal with nations as equitable law requires individuals to deal with each other, and I would protect the law-abiding citizens, whether of native or foreign birth, wherever his rights are jeopardized or the flag of our country floats. I would respect the rights of all nations, demanding equal respect for our own."

President Garfield: "We can not overestimate the fervent love of liberty, the intelligent courage, and the sum of common sense with which our fathers made the great experiment of self-government."

President Harrison: "We have not sought to dominate or absorb any of our weaker neighbors, but rather to aid and encourage them to establish free and stable governments resting upon the consent of their own people."

President Roosevelt: "Great privileges and great powers are ours, and heavy are the responsibilites that go with these privileges and these powers. Accordingly, as we do well or ill, so shall mankind in the future be raised or cast down. We belong to a young nation, already of great strength, yet whose political strength is but a forecast of the power that is to come."

President Taft: "Our international policy is always to promote peace."

President Wilson: "I am proposing, as it were, that the nations should, with one accord, adopt the doctrine of President Monroe as the doctrine of the world; that no nation shall seek to extend its policy over any other nation or people, but that every people should be left free to determine its own polity, its own way of development, unhindered, unthreatened, unafraid, the little along with the great and powerful.

"I am proposing that all nations henceforth avoid entangling alliances which would draw them into competitions of power, catch them in a net of intrigue and selfish rivalry, and disturb their own affairs with influences intruded from without.

"I am proposing government by the consent of the governed; that freedom of the seas which, in international conference after conference, representatives of the United States have urged with the eloquence of those who are the convinced disciples of liberty; and that moderation of armaments which asks of armies and navies a power for order merely, not an instrument of aggression or of selfish violence.

"These are American principles, American policies. We could stand for no others. And they are also the principles and policies of forward-looking men and women everywhere, of every modern nation, of every enlightened community. They are the principles of mankind and must prevail."

(*Continued on page 637.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 3, 1918.

EDITORIAL.

TO EVANGELIZE RUSSIA.

THEY are talking about "evangelizing" Russia, now.

American denominational papers say that a "Russian Missionary and Educational Society" has been incorporated in Pennsylvania, the object of which is "to make a great religious drive for redemption," as some of the friends of the movement put it. Similar societies in France, England, Sweden, Denmark, and other countries are to co-operate with the American organization, and the beginning will be made as soon as practicable.

As a first step, a tabernacle will be built in the city of Moscow, at the cost of £60,000, and around this central building will be grouped schools, colleges, orphanages, etc. Pastor William Fetler, of Chicago, is said to have been training a hundred young men, to accompany him to Russia.

There certainly is a vast field for missionary work in Russia, if anywhere. The opening up of that country to outside influences is like unlocking the gates of a new world. There are about 182,000,000 people to reach. Among them are twenty million Poles, thirty million Ukrainians, millions of Tartars, Kurds, Armenians, Roumanians, Greeks, Bulgarians, Jews, and many other nationalities.

The need of all this multitude for the gospel, it is pointed out, is urgent, for, we are told, "the propaganda of atheism and materialism is already assuming awful proportions," and "the Greek Orthodox church is rapidly losing its grip upon the hearts of the people, and before long," it is said, "large masses of simple, religiously-inclined Russians may be led astray into complete infidelity."

But, urgent though outside help for Russia may be, one can hardly escape the thought that the picture presented of Russian conditions suggests the question whether they are so much worse, from a mere religious point of view, than those in the other parts of the Christian world. Is it in Russia only that atheism and materialism are in alarming evidence? Is it the Greek Orthodox church only among all the churches of the world, that is losing its "grip" upon the people? Is it not a general complaint in present-day Christendom that the houses of worship stand empty, while places of amusement—some of them absolutely antichristian—are crowded? Is it not a fact that the great masses of the people everywhere have turned away from the once popular

churches, as institutions of no particular value to them in their struggle for earthly comfort, and that they are looking to other unions and associations for aid and guidance in their efforts for betterment and progress? Well may the "simple, religiously-inclined Russians" say to missionaries from outside churches, "physician, heal thyself," as a proof of the virtue of your medicine.

And if we may continue our questions, we may again ask, Which of the many churches of the world can truly say to the Russian people, "This church has saved nations from evils, such as those which are threatening you; accept its teachings and ordinances, and they will save you?" Neither the Catholics nor the Protestants can point to their own conditions, moral, religious, or social, as an encouraging illustration of the saving power of the teachings of their ministers.

Russia needs help from the outside, but if the past has any lesson to the Christians of to-day concerning the subject of benighted parts of the world, it is this, that they should beware lest the gospel of Mammon be substituted for the gospel of the Redeemer.

Some of us remember well when various denominations of the world began a race for the "evangelization" of Africa, after the wonderful explorations of David Livingstone, H. M. Stanley, and others, had opened the "dark continent" to the outside world. Enthusiastic missionary meetings were held, money rolled in, and men and women volunteered their services. "Africa for Christ," was the slogan.

But, alas! The natives of the interior of that part of the earth have not in every instance had reason to hail with joy the well-meaning efforts of the missionaries. Many of these were devoted men and women, unselfish, and actuated by noble motives, but in their track followed a motley crowd of mammon-worshipers, whose only aim was the possession of wealth. The stories told of the oppression the natives were subjected to by those modern slave-drivers, the cruelties perpetrated, and the immorality practiced, are almost incredible. Let us hope that the "evangelization" of Russia may not be merely the forerunner of another national tragedy.

The Russians, as all other men and women of the earth, need the gospel of Jesus, as He enunciated it in His Sermon on the Mount. Their first and greatest need is not civilization, as we understand that term, but the gospel. The most comprehensive knowledge, the highest culture, ability to amass wealth, inventive genius,—each and all of these achievements are powerless to save a single soul—much less a nation—from sin and the evils that are engendered by estrangement from God. Only the gospel of the Redeemer, which is the divine power of salvation, can do that. It is the moving force that can make all things new, nations as well as individuals.

The gospel of Christ is His word. His commandments, His ordinances, and institutions. The opinions, inventions, and appointments of men, do not constitute His gospel. Where His gospel is preached, there is the Priesthood of God, and the authority to administer in the name of Christ and for Him, so that what is agreed on and established on earth by His servants is ratified in heaven. That is the secret of the saving power of the gospel. And that is what is needed in Russia and everywhere.

The Lord, when here on this earth, endowed His disciples with power from on high. For some time this power remained on earth, and men and women were saved from ignorance and superstition, from oppression and tyranny, from sin and misery. The power of God was manifest among them, and they rose triumphant over all earthly trials, including death. The time soon came, however, when the general apostasy fell like a cloud upon the world. For centuries, darkness prevailed. The heavens seemed to be closed, and the light of revelation was extinguished.

But light has again come. The communication between heaven and earth has again been established, by means of revelation, as in the days of the prophets and apostles of former ages. The Church of Christ has again been brought forth from obscurity, and the divine power for the salvation of the race is again manifested as of old. This we testify to before all men. The gospel that Russia needs, and Great Britain, and the United States, and France, and Germany, and Turkey, Jews as well as Gentiles, and every one of God's children, was sent to the world through the Prophet Joseph Smith, who gave his life as a seal upon his divine commission to proclaim it. Through the acceptance of the truths revealed again in our day and age, the world will be saved, and by no other means. Those truths must penetrate and regenerate human society, and then we shall be prepared to receive the King of kings who will come again and restore all things to their original perfection and purity.

J. M. S.

MINUTES OF THE IRISH CONFERENCE.

THE semi-annual meetings of the Irish conference were held at 106, Ann Street, Belfast, on Sunday, September 22nd, 1918. There were in attendance, President George F. Richards, of the European Mission, Elder William D. McAlister, of the Scottish conference, and President Sidney L. Wyatt and Elder Arthur D. Evans, of the Irish conference.

The Sunday-school session commenced by singing, "Joseph Smith's first prayer," and invocation by Brother Theodore H. Fulton. The Sacrament hymn was, "Again we meet around the board," and the Sacrament was administered by Brothers Thomas J. Ditty and Walter Pring.

President Sidney L. Wyatt extended a hearty welcome to all present. An interesting program of Bible stories, songs, and recitations, was rendered by the Sunday-school children.

Elder William D. McAlister expressed his pleasure in meeting with the saints and friends of the Irish conference, and gave a brief and interesting talk on the lessons given by the children, presenting reasons to show why we should become like them.

Sister Bella Kennedy sang, "O my Father."

President George F. Richards said he was reminded, in the presentation of the program, of the theme of love, and made that the subject of his discourse. He explained that, no matter how excellent we may be, without charity we are nothing. If the word *love* be substituted for the word *charity*, this truth may be better understood. Charity is love, even the love of Christ, enduring forever, and those who possess it shall live forever. Our heavenly Father gave His only-begotten Son as a sacrifice because of the love He bore for His children. Jesus said, "I lay down my life for the sheep, * * * no man taketh it from me, but I lay it down of myself," and this he did because He loved the world, the sons and daughters of God. The Lord suffered temptations, pain of body, hunger, thirst, and fatigue, even more than man could suffer, and bled from every pore, so great was His anguish for the wickedness and the abominations of the world. He knew the sorrow, remorse, and condemnation that would come to the wicked, and therefore His heart was wrung and broken until it fairly bled. Back of it all is love, and we have met here to-day to partake of the sacred emblems of His broken body and shed blood, that we may not forget to love Him in return.

Closing hymn, "To-day, while the sun shines." Benediction by Brother Thomas J. Ditty.

The afternoon session commenced by singing, "Come, come, ye saints." Prayer was offered by President Sidney L. Wyatt. Continued by singing, "The Spirit of God like a fire is burning."

The general and local authorities of the Church were unanimously sustained.

A sacred solo was rendered by Sister Lily Stuart.

Elder Arthur D. Evans used as a text for his remarks the words of our Savior, "Judge not, that ye be not judged," and explained that to make sure that our judgments and criticism of others are fair, we should consult three things—justice, honesty, and utility.

Sister Agnes Perry sang, "Jesus, my Savior."

Elder William D. McAlister stated that the gospel of Christ, which is verily the gospel of love, was brought forth at a time when injustice and intolerance prevailed, but that, eventually, it would transform those conditions and usher in the day when the will of God will be done on earth as it is done in heaven. He spoke of the apostate condition of the world, and testified to the restoration of the gospel in this dispensation.

In giving the concluding discourse of this session, President George F. Richards referred to the proneness of most people to hear and not to practise. This was known by our Lord Jesus and caused Him to say that those who heard and did the things He taught them would be likened to a wise man, who built his house upon a rock; but those who heard them and did not observe them would be likened to the foolish man, who built his house upon the sand. The speaker also referred to the inclination of many people to see the weaknesses of others and not their own. The Lord, he said, has commanded that we should not bear false witness against our neighbors, and that we should not be tale-bearers. Tale-bearing is worse than stealing, for in the one instance reparation can be made, while in the other, the sad effects produced may never be effaced. President Richards read a poem, and related an instructive story, illustrating this truth.

After the hymn, "We thank thee, O God, for a Prophet," had been sung, benediction was pronounced by Brother John Megahey.

The evening session commenced by singing, "High on the mountain top." Prayer was offered by Brother Walter Pring. Continued by singing, "How firm a foundation."

President Sidney L. Wyatt was the first speaker, and dwelt at length on the subject of persecution. He said that it is the impression of many people that the Latter-day Saints are persecuted because of the fact that plural marriage was practised in the early days of the Church. This is not true. Before ever the world knew anything about this doctrine, the saints were mobbed and driven from place to place. The Prophet Joseph Smith and his brother, Hyrum, were murdered in cold blood, not because of their unrighteousness, but because they dared to set forth the precious truths of heaven, which had been entrusted to them by the Lord, and which exposed the false and corrupt teachings of men. The speaker cited instances to show that in all ages of the world, men who have presented truths in advance of their time have had to suffer "hatred, scoffing and abuse."

Sister Nellie Youkstetter rendered a sacred solo.

President George F. Richards was the concluding speaker, and gave a very instructive and interesting sermon on the principle of the eternity of the marriage covenant. He explained that a fulness of glory in the next life could not be obtained without the eternal union of husband and wife. Those who attain to a fulness of glory are to have eternal increase; they are to be priests and priestessess, kings and queens, gods, if you please. President Richards quoted Scripture and explained gospel principles to substantiate this doctrine. He called attention to its beauties and showed why people ought to desire to believe it. He declared that marriage for time and for all eternity could be solemnized only by one having authority to seal and bind on earth that which shall be sealed and bound in heaven.

A duet was rendered by President Sidney L. Wyatt and Elder Arthur D. Evans.

After singing, "Guide us, O thou great Jehovah," benediction was pronounced by Elder Arthur D. Evans.

On Saturday afternoon, September 21st, 1918, President George F. Richards met with the traveling elders and gave valuable counsel and instruction pertaining to missionary work. All the elders present said that they felt to rejoice in the splendid work being accomplished in the Irish conference.

In the evening an officers and missionaries' meeting was held, and reports were heard from the presiding officers of the auxiliary organizations of the Belfast branch. President Richards said that he was very pleased with the work being accomplished and hoped that the brethren and sisters would continue to discharge faithfully the duties devolving upon them. He gave a brief synopsis of the work being done throughout the mission.

On Monday night, September 23rd, 1918, President George F. Richards met with and addressed the saints and friends of the Dublin branch of the Irish conference.

ARTHUR D. EVANS, Clerk of Conference.

CAUSE OF THE GREAT WAR.

(*Concluded from page 631*).

Germany opposes these American principles; and Gumplowicz gives the basis of the opposition: "No sooner are airships invented than the general staffs set to work to devise methods of applying them to destruction"— the misuse of things.

Germany must be made to recognize a higher sense of moral and human responsibility. Her need is not less scientific knowledge, but such knowledge better directed and used. To paraphrase Bishop Chandler: Germany must be taught, and she is about to be taught, that men and nations must be as pious as they are scientific and powerful, or they will be a peril to both themselves and others.

CHRONOLOGY OF THE WAR.

September 2.—The British break through the Hindenburg line on a front of two miles between Drocourt and Queant. The Germans retreat from Peronne and Lens.

September 3.—The British break through on a twenty-mile front, and occupy Lens, Queant, and a number of villages.

September 4.—The British advance continues. The French cross the Vesle.

September 10.—Field Marshal Sir Douglas Haig reports the capture of 75,000 prisoners and 750 guns in four weeks. The Germans are settling down along the old Hindenburg line.

September 12.—The Americans and the French attack on a twenty-mile front south of Verdun. The Germans are falling back. Petrograd reported in flames.

September 13.—The Americans advance nine miles and take 9,500 prisoners.

September 14.—Americans report over 15,000 prisoners. The French launch an attack north of the Ailette, between the Aisne and the Vesle.

September 16.—The Austrian government issues a note proposing a conference of the belligerents on peace terms.

September 17.—The United States declines Austria's invitation to a peace conference. Serbian and French troops begin an offensive in Macedonia and capture important positions.

September 18.—British troops make an attack near St. Quentin.

September 19.—The British report the capture of 8,000 prisoners. A German attack completely shattered. The Serbians advance twelve miles.

September 20.—The Serbians and French advance eighteen miles and capture 5,000 prisoners.

September 21.—The British forces in Palestine break through the Turkish line and advance twelve miles, almost surrounding a Turkish force near Nablus.

September 23.—Palestine prisoners, 25,000; 260 guns captured. Serbian and allied forces reach the Vardar, having advanced forty miles.

September 24.—The British in Palestine occupy Haifa and Acre. The Bulgarians retreat on a ninety-five mile front.

September 25.—The Serbians occupy Prilep. The Bulgarians retreating in disorder. Ports and railways in Palestine now in the hands of the British.

September 26.—British troops cross the Bulgarian border opposite Kosturino.

September 27.—The British attack on a wide front, south of Sensee River. The French and Americans advance seven miles and take 18,000 prisoners. The Bulgarians ask for an armistice.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Newcastle conference have been removed from 12 Villette Mount, Sunderland, to 2 Summerhill East, Sunderland.

A Pleasant Trip.—President James Gunn McKay writes from London, under date of September 21st, 1918: "Elder James H. Ludlow and myself had a very pleasant trip, visiting the saints at Cambridge, Croydon, and Tadlow, Cambs., at Wrestlingworth, Beds., and at Hitchin, Herts. We found one of the saints who has not been in touch with the Church for years, but was delighted to

see us, and entertained us over night and subscribed for the *Star*. We thoroughly enjoyed our trip. For one thing, we had the pleasant experience of picking blackberries by the wayside. The weather was fine, and it was like a holiday to us. These periodical visits seem to do the saints a great deal of good, and they seem to appreciate them more than we can estimate. Often they feel as if they were alone in the world, and when elders call, they receive new hope and joy."

Baptisms.—On Saturday, September 21st, 1918, at 4 p.m., a baptismal service was held at 106 Ann Street, Belfast, Ireland, when three souls were added to the Church. Elder Arthur D. Evans officiated and the new members were confirmed by President George F. Richards and Elders Wm. D. McAlister and Arthur D. Evans.

A baptismal service was held in Glasgow, September 14th, 1918, when three souls were added to the fold of Christ. Brother Somerville, seventy-eight years of age, and his wife, seventy years of age, came from Airdrie, a distance of fourteen miles. They were accompanied by President James L. Graham, of the Airdrie branch. Appropriate remarks were made by President James Graham, and Elder William D. McAlister officiated. The new members were confirmed at the water's edge. All felt that this worthy couple were to be commended for their faith and their confidence in God's chosen servants, says President Leslie T. Harper.

Socials.—On Monday, September 23rd, 1918, the Relief Society of the Belfast branch entertained the saints and friends at a social gathering, at 106 Ann Street, Belfast. There was a large attendance. The evening was spent with musical selections, recitations, etc. Refreshments were served. The members of the Relief Society are to be congratulated for the success of their efforts.

On Saturday, September 21st, 1918, the South London branch Sunday-school gave an outing at Stretham Common. Members of the Croydon branch joined them. The weather was none too bright, but all who came enjoyed themselves.

On Saturday, September 21st, 1918, the Brighton branch, London conference, gave a social at the Odd Fellows' Hall. It was the first social that they have held for years, and the members of the Church greatly enjoyed it. Elder James H. Ludlow, of the London conference, was present. Songs, recitations, and story-telling were some of the features.

Branch Conferences.—On September 22nd, 1918, a branch conference was held for the Brighton saints at the Odd Fellows' Hall, Brighton. President James Gunn McKay and Elder James H. Ludlow, and Lady Missionaries Germaine Depassel and Sarah E. Stagg were present. A priesthood meeting was held at 2 o'clock,

when the reports were made, and instructions given to the local brethren. They were told that they were not only held responsible in being the shepherds over the flock, but, holding the priesthood, they were under obligation to bear their testimonies to friends and strangers and to distribute literature. The afternoon service was well attended. Special musical numbers were rendered by members of the branch. Herbert J. Bingham was ordained to the office of elder and his baby was blessed. The sermons were listened to with marked attention. Several investigators were present.

A branch conference in connection with the Pudsey branch, Leeds conference, was held on September 8th, 1918, when the branch was reorganized. The afternoon session was presided over by Branch President W. Metcalfe. Reports of the branch Sunday-school and Relief Society were given. A program was rendered by the children. Conference President Joseph S. Nelson spoke to the children. In the evening, Conference President Joseph S. Nelson took charge. Superintendent George A. Guy was honorably released, and Brother Henry Craven was appointed superintendent, with Brother W. Metcalfe as assistant. Brother W. Metcalfe, branch president, and Brother George A. Guy, first counselor, were also honorably released, and the branch presidency was reorganized, with Elder Emmanuel H. Clarke as president Brother W. Metcalfe, first counselor, and Brother N. Elliott, second counselor and clerk. The time was then taken up by President Joseph S. Nelson and Elder E. H. Clarke, who gave timely counsel and advice. Solos were ably rendered by Sisters Lily Sutcliffe and Clara Harrison. There was a good attendance at both sessions. Saturday evening, Sept. 7th, a social was held in the room.

DIED.

GARDNER.—At Hessle, Yorkshire, September, 9th, 1918, Sister Pheobe Esrett Gardner, of cancer. She was born March 5th, 1850, at Waltham, Lincolnshire, and was baptized by Elder William Preston, and confirmed by Elder Carnelive H. Banks, on October 8th, 1904, at Hill, Yorkshire. Sister Gardner died a faithful Latter-day Saint.

CONTENTS:

Cause of the Great War...	625	Minutes of the Irish Conference	634
Editsrial:		Chronology of the War ...	637
To Evangelize Russia	632	From the Mission Field ...	638

EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE.

LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.